1: Lowie E-5 (1926) 1939 NT20 Washo NT20

IV. MATERIAL CULTURE

Economic Life

433 184 114 Barrett has properly stressed the economic differences due to the contrast between a Sierra and a Basin habitat. The following fragmentary notes are corroboratory and supplementary.

262 [171] Acorns (ma'lɔŋ) were associated with California, and even the Antelope Valley people did not live on them to any great degree. However, the Washo prepared a dish called mɛgi''gɛla by mixing acorns and venison.

222 [462] [413] [251] [252] [415] Pine nuts (t'a''gam) were gathered by men and women coöperatively, the husband knocking ripe ones off the trees with a big hooked pole and the wife gathering them. The women would pick them out, put them in a basket, and let them dry. When dried, the nuts could be kept for about a year; in the spring a pit was made for storage, in the winter they were taken out for consumption. The Washo made a pine-nut "soup," which was eaten with spoons. According to Bill, people went for pine nuts in September.

226 [343] [131] [501] Along the Walker River the Washo constructed many "fish houses,"—a statement that extends their boundaries appreciably toward the east. Trout (a''t'abi) were speared with shafts about seven feet long. Fish were also taken by nets and clubbed to death. Sometimes fifteen were caught in a day. On Lake Tahoe, a group of Washo would go after fish in rafts (see below).

224 [624] [756] Antelope, deer (mendɛ''wi), and jack rabbits were hunted communally, the first-mentioned under the guidance of a dreamer (p. 324). Jack, possibly expressing a local difference, said that deer were hunted by only one or two men and only in the mountains. According to another statement, four or five hunters would mask themselves with deer heads in stalking the game. They would shake up dirt to determine the direction of the wind so as to forestall being scented, thus sneaking up to shooting range. A communal deer hunt was organized in September, when the deer were fat, but not every year. The leader, who did not derive his office from dreams, would say, "Get together, we'll try to kill a few deer." Then the men assembled on the day fixed, bringing their blankets since they were to camp out for about a week. Possibly as many as fifty Washo from Douglas County would travel afoot about thirty miles [484] toward, say, twenty miles from McKinney, California. It took them two days, camping according to their leader's instructions. The next morning, he spoke to them. He remained in the middle, his followers dividing so as to form two arcs of a circle flanking him and finally connecting again. When they sighted deer, they killed up to ten or fifteen a day. The next day, they moved to another spot; and so on, for about a week, thus covering altogether many thousands [482] of acres. At last they stopped and returned, carrying by means of tumplines loads almost too big for them. For deer no corrals were built.

624 224 The communal rabbit hunt was also purely secular. Barrett mentions a hereditary chief for rabbit hunting[20] and all other coöperative hunting and fishing operations. "He it was who notified the people of the arrival of the

[20] *Op. cit.*, 12.

1: Lowie E-5 (1926) 1939 NT20 Washo NT20

particular seasons when certain kinds of fish should be taken and when certain game should be hunted; and all hunting and fishing parties consulted him before starting out." As my data have it, the "rabbit chief" is distinct from the organizer of the deer hunt and, most emphatically, from the antelope charmer. Jack said a "rabbit boss" (pɛT'ɛ.u tɛ.upe"yu) possibly inherited his office from his father, whereas Dave made him a people's appointee.

Dave described the rabbit hunt as follows: The rabbit chief, who was not identical with the political headman, set the time for the drive. People met with bows and arrows. Possibly 15 men had nets, which they united into an enclosure about 200 yards long and 4 feet in height, held by sticks 6 or 7 feet apart.[20] The line was straight except at the ends, where it was crooked. About 200 Washo, the "boss" among them, joined in the drive, scaring their quarry. An old man with a boy stayed at one end of the net, which Dave compared to the wire fence of a chicken coop. Some people shot the game with bow and arrow. The rabbits thought they were escaping and rushed into the net, where most of them were caught. The boy would get up and kill them with a stick. The drivers killed most of the rabbits, each possibly 3 or 4 apiece, with a total kill of 400 to 500 a day. On the following day the hunters went in another direction, perhaps 6 miles away. When heavily loaded, they went home. Rabbits, when caught, were hit on the head with a club. (Cf. Jack's statement below.) Finally the rabbit chief said, "We stop today, we have all we want today. Let us go home." Then they removed the hide and the women gutted the animals. The men tore the skin from the legs with their hands, then cut the hides into string. The string was wound around small straight willow sticks. String was twisted into one piece 14 feet long. After drying them for a day and a half, they would take them down. Twenty-five strings made one jack-rabbit blanket to cover two people. When first finished, they were 2½ inches thick and so warm that in winter the Indians would undress completely under such a covering.

A blanket lasted three years, but the hunt was held every fall, after October. The owner of an extra skin might sell it for a buckskin to a man who lacked a good jack-rabbit blanket. Whatever flesh was left over was hung up in the shade and dried. The Washo would boil jack-rabbit flesh and pine-nut soup at the same time, using willow baskets for the soup. Jack said that from 25 to 30 men with possibly 10 or 15 nets (tī"goc) engaged in a rabbit chase. Several nets were arranged in a circle and the rabbits were driven into them. They were not clubbed to death, but killed with bow and arrow.

Other species added to the food supply. Porcupine (sɛ"uwut) were eaten. Skunk (tupi"wi), one informant said, were never eaten; but Dave said they were once killed with smoke in a hole by his father-in-law, who boiled the flesh and liked it. The Washo boiled grasshoppers (pakɔ'tomu) in baskets, and also cooked locusts (ta"cak) in the ground and dried them. A long-legged insect called tɛ'lmu also served as food.

[20] Barrett gives the dimensions as some 300 feet and 24 to 30 inches, with a mesh about 3 inches square and stakes at 10-foot intervals.

1: Lowie E-5 (1926) 1939 NT20 Washo NT20

FIRE AND FOOD PREPARATION

372 When Bill was a small boy, more than fifty years ago (Bill *loq.* 1926), he was taken over the mountains by his father, who made fire with a drill (wa'cu peti"li). The shaft was about twenty inches long, the hearth pitted, and sage-
[314] brush bark in the pits served as tinder. On another occasion Bill said that the point was tipped with pine gum. The fire-making implements were carried in
[415] the deerskin quiver for the bow and arrows. Henry Ridley (Glenbrook, Nev.)
[411] said he could drill fire, using a rosebush shaft tipped with sagebrush and a hearth of cedarwood, with cedar (?) bark for tinder.

252 A stone mortar, hollowed in the middle, was used with a basketry hopper.
415 But there were also flat stone metates and mullers for grinding. Pine nuts were
412 both pounded and ground.

WEAPONS

411 Bow (ba"lohot) and arrow (mecki'tset) were the principal weapons. The wood
[824] for bows was that of a cedar-like tree from the California side. According to one informant, the arrows were painted with a green pigment obtained from a grass. The points were flint, the shaft made from a bush growing along streams.
[237] A poison (muca"gau nu"ci) was taken from a rattlesnake killed for the purpose, the substance being mixed with pitch, then put on the top of the arrow point. Shot half an inch into the body, this poison quickly killed.
[237] The bowstring was of deer sinew. Jack illustrated the release as being with the finger on the right side of the arrow, the thumb on the other.

DWELLINGS

342 The huts recalled by Jack were conical structures with a smoke hole, the door being possibly three feet high and covered with an old rabbitskin blanket.

BASKETRY

285 Mr. E. W. Gifford learned from Lucy Farmer, the Washo wife of a Southern
[314] Maidu at Colfax, that only piñon-pine pitch was satisfactory for pitching water baskets; digger- and yellow-pine pitch will not do. She also said that Washo and "Paiute" water baskets differed, one being pointed, the other flat-bottomed.

Spotted George is the only man who ever made a basket.

DRESS AND ADORNMENT

302 Unlike other tribes, the Washo did not put red paint on their hair, but both
[291] sexes decorated the face for a dance (Bill). Women tied their hair in the back, but wore no headgear. The men, such as Dave's father-in-law, wore a netted
[283] cap made of string derived from some reed.

Men made moccasins for themselves as well as for their wives. When Bill
291 was growing to be a man he wore moccasins of a Sunday (*sic*), sometimes
[462] pretty beaded ones. A moccasin consisted of a sole and an upper, both of buckskin, but the former from the tough part round the deer's neck. However, the

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

No opportunity presented itself to go into the details of hunting and fishing. There are, however, without doubt certain traps and other implements used for these purposes, which a more detailed study of the Washo culture would bring out. 224 226 114

Both game and fish were formerly cooked by broiling on the coals of the open fire. 252

THE PIÑON NUT.

Chief among the aboriginal vegetal foods is the nut of the piñon, *Pinus monophylla*, called ta'gûm, the small species of pine above mentioned. This is an exceptionally large nut and is so rich and palatable that many tons are now gathered for the market yearly by the Indians of this region. The location of the piñon forests, well up on the higher arid foothills and at considerable distances from the Washo villages, makes it necessary for the Indians to move thither during the piñon season, a period of a month or six weeks in the early autumn. Thus there are established each year at certain points in the mountains regular camps which take on a character of permanency. Here are built regular summer houses, which are repaired and used year after year, and here are stored from season to season implements, such as special baskets, wooden hooks, and other objects used in gathering the pine nuts. The ripe cones are pulled from the rather low trees by means of a hook, made by tying securely to a long pole a short stick forming an angle of about thirty degrees with the pole. These cones are gathered in a very rough, plain-twined, burden basket, darû tso'hoi, such as that shown in plate XIII, fig. 1, and brought to the camp where they are roasted until they open sufficiently to allow the nuts to be picked or shaken out. The nuts are then ready to be eaten or placed in storage. When fresh they are very oily and have a rather strong turpentine flavor. After some months they lose these qualities, and become quite sweet and mealy. This change is somewhat hastened by re-roasting the nuts after they have been extracted from the cones. They then have a flavor resembling that of roasted almonds.

222 [262] [137] [342] [413] [415] [482] [252] 262 [252]

2/7 [See cat. 116, P. 53 - - An.]

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

252 These pine nuts may be cracked and eaten, but they are usually converted into a meal from which mush is made. They are shelled and ground to a fine flour on the boulder mortar, or sometimes on the metate. These implements are shown in plates III and IV.[1] The meal is then cooked in a basket by means of hot stones, making a food similar to the acorn mush so typical of the California area.

252 262 [137] [222] [439] As above mentioned, oaks grow in the extreme western part of the Washo area and acorns (ma'lil) were regularly gathered by the Washo in former times. Others were secured by them through trade with their western neighbors, who considered the piñon nut a delicacy as the Washo did the acorn, which was ground on the boulder mortar, as above described, and eaten in the form of mush.

A considerable variety of grass and weed seeds are used in a similar manner as food. They are parched, ground and made in the same way into mush. Pigweed seed (ta'hal), and another variety, [272] called me'tsûm, are still used. A native tea is made from the stems of a leafless, desert plant, called me'gel.

252 [412] In cooking, especially in boiling mush as above indicated, a considerable number of stones about the size of one's fist are heated in the open fire. They are lifted by means of wooden tongs, and are first dipped into clear water to cleanse them of ashes. They are then dropped directly into the mush, which is thus made to boil and which is constantly stirred with a looped stirring stick (belē'yû), such as that shown in plate V, fig. 3. As the stones cool they are removed by means of this same implement, again dipped into water to remove the remnants of the mush which may adhere to them, and replaced in the fire to re-heat.

IMPLEMENTS OF STONE.

324 412 [171] The Washo use the flat metate or grinding stone (de'mge), and the muller (ga'mûm), as do the Paiute and other Great Basin and Southwest desert tribes. These implements are shown in Plate IV, figs 5 and 4, respectively. The top of a conveniently situated, flat

[1] [see cat. 116, pp. 334 35. – Ed.]

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

Mush cooking basket in diagonal-twined technic, cylindrical 285
Plate VII, fig. 2. kûya'nda 192
Small coiled basket of any form used for serving food tsiña'm [252]
Plate VIII, figs. 2-5; plate IX.
Coiled basket of truncated cone form gī'ûleû
Plate VII, fig. 1; plate VIII.
Very small basket of truncated cone form, used as a cup and for serving food ī't mahadas
Plate VIII, fig. 1.
Canoe-form or elliptical basket taiyûta'tī
(said to be a new form)
Plate X, figs. 1 and 4.
Small coiled basket with strongly curved sides and small opening tsiñam degīkûp*, dēûlelī'we
Plate IX, fig. 3.

Burden baskets are, as a rule, very sharply conical. It is unusual 285
to see one with even slightly rounded sides such as that shown in 482
figure 4 of plate XIII. All are strengthened at the point of the cone by a few extra courses of three-strand twining. These baskets are used very roughly and the point soon wears through. It is then reinforced by a rawhide or buckskin patch as is shown in figures 3, 4, and 6 of the same plate.

The cradle is of the usual Great Basin type with detachable 285
woven sun shade bearing a design indicative of the sex of its occu- 352
pant. The one shown in plate XII, fig. 3, is a girl's cradle. The 171
design usually employed on a boy's cradle is a series of diagonal parallel lines as shown in text figure 4.

DESIGNS.

The limited time available did not permit a careful study of 285
Washo basketry designs which, in general, are fairly elaborate, as 531
will be seen by referring to plates VII-XI. Much more elementary designs appear in the older baskets, indicating, as is borne out [177]

*degīkûp signifies "curved in at the top."

22

A WASHO GIRL'S PUBERTY CEREMONY

by WILLENA D. CARTWRIGHT, Denver

881 THIS paper describes a Washo girl's puberty dance as told to me by Mrs. Fred R.
[121] Brengle of Denver, Colorado. Mrs. Brengle, who referred to the puberty ceremony
she witnessed as the 'fire dance,' is a white woman, and was at the time of the ceremony
[115] a teacher in Minden, Nevada, a small Washo community of about twenty-four houses,
approximately four miles south-west of Gardnerville, which is twenty miles south of Carson
[361] City, Nevada. She was a teacher in Minden from the fall of 1929 until the spring of the fol-
lowing year. The dance will be reported just as it was told to me, with relationships, com-
[131] parisons, and conclusions reserved until the end.

The dance which she witnessed took place either in December or in January. This was the dance given at the time of the girl's second menstrual period—the dance for her first period
[221] had already been given. Mrs. Brengle told me that if the menstrual period came while the people were away from their village, as they are in the fall, when the Washo people go into the woods to gather pine-nuts, the dance was given there or wherever else they might be.

The girl whose dance she saw was 11- or 12-year-old Teena, one of her pupils at the
[785] school. One day, at noon, a friend of Teena's came to Mrs. Brengle to request that she not make Teena eat, because Teena must fast before her dance. Teena did fast for four days, during which time she partook only of sagebrush tea or other plant teas. She did, however, attend school each of the fast days. During these four days the men of the group visited neighbouring communities in order to gather together a crowd for the dance. The people
[574] of Minden frequently went to other villages to attend dances. Mrs. Brengle reported that it was always a matter of speculation for the people of the community as to which of the young girls would be the next to have the puberty dance.

881 The women, in the time before the dance, worked together to prepare the food. They
252 made pine-nut soup, acorn bread, pies, cakes, and they boiled dried rabbits, bought and boiled beef, and cooked potatoes. The pine-nut soup was made in the following manner.
[415] The nuts were put into a winnowing basket with applewood or other wood charcoal and roasted. The nuts were then cracked, shelled, and ground into fine flour, using an outcropping
[442] of rock and a stone as mortar and pestle. This fine flour was then mixed with cold water—this constitutes pine-nut soup. My informant told me that pine-nuts are eaten in three ways
[846] —roasted, as soup, or raw. After the birth of a child pine-nuts are eaten by the nursing mother to produce milk.

In order to make acorn bread, the acorns the people had gathered in nearby California
[262] in October were hulled and the hulls saved. For two or three days before the dance the women
[222] ground the inside meat, putting the flour in winnowing baskets smaller than those used for pine-nuts. Through a special technique of shaking they separated the flour so that the fine flour in the basket was away from them and the coarser towards them. The coarse would then be ground again. The hulls which had been saved were used to form a drain. These hulls were piled in the shape of a basin about four feet in diameter. This was covered with cheese-cloth. The flour was pouted on the cloth to the thickness of about one inch, and then

881 covered with evergreen branches (evergreen with flat needles—fir, perhaps). Water was
●252 poured through the branches and the flour in order to flavour the flour before it was cooked in water. After the cooking a large clothes boiler, wash-tub, or bucket was filled approximately three-fifths full of cold water. The cooked mush was then dipped out with a china
[415] cup and held a moment in order to shape the cakes, then put into the cold water, where it was held a moment more before it was turned out of the cup into the cold-water bath. The acorn bread cakes were left in the water and taken out only when they were to be eaten. They were not allowed to freeze in the winter time.

881 At sundown near the end of the fourth day a flagpole was put up in an open space and a small fire built near the pole. Teena and another girl, unknown to Mrs. Brengle, appeared in the opening. The girl with Teena was from another village, and, not knowing her, Mrs. Brengle was unable to tell whether or not she was a relative, but she was certain the girl was merely present to assist Teena and not having the puberty dance as was Teena. Teena was
[291] wearing her first long dress. It was new and had been purchased from a store. The girls were
[432] dressed alike.

881 Teena's parents had cut two tamarack poles about eight to ten feet high. These poles were
535 crossed at the tops and tied together. Teena and her companion each held one of the poles at the free ends were on the ground and the tied ends over their heads. One girl held her pole with the left hand and the other with the right. The girls stood shoulder-to-shoulder and danced for half an hour back and forth in a space about six feet long. The poles were held so that when they were moving one way, one pole was upright while the other leaned at an angle, and when they moved the other way, the other pole leaned. The dance, at this point, consisted merely of this back-and-forth side-step. Teena's mother stood behind Teena and
[533] another woman behind her companion. Directly behind them stood two other blanket-wrapped women. During this half-hour dance the women chanted.

[152] The attitude of the group that had gathered for the dance near sundown was one of quiet and reverence. Mrs. Brengle believed that they were asking for a blessing on Teena, her future, her husband-to-be, and children-to-be.

At the end of the half-hour everyone became gay. A big circle was formed around the flagpole, with the people dancing shoulder-to-shoulder, to the accompaniment of hand drums, and always facing the pole. They danced with a counter-clockwise side-step. The girls, Teena and her co-dancer, entered the circle of dancers. The men during the evening came and went, dancing and drinking liquor. Some of the people danced all night, while others, Teena and her companion included, dropped out to sit or sleep. Mrs. Brengle joined in the dancing for a time. At midnight they stopped the dancing and went to Teena's home to eat the food prepared by the women for the occasion, for they had not eaten before the ceremony. After this the dancing continued for the rest of the night. Mrs. Brengle did not stay after midnight.

881 The following information concerning the rest of the dance was told to her by the girls of her class. Towards morning many of the participants lay down to nap, while others continued dancing. At sunrise Teena's parents took her into her private room in the house and
[302] stripped her of all clothing except for brassière and breechcloth. Her father painted her body with red paint 'brought down from the mountains.' He then came out of the side of the house and threw her dress to the gathered girls of the village. Mrs. Brengle believed that it was thought by the participants that the girl who caught the dress would be the next to have
[431] a dance. At this point the gifts were thrown into the gathered audience—everything from a

[text continues on p. 140--Analyst]

5:Kroeber E-5 (no date)1925 NT20 Washo NT20

tions—is put on a boy's cradle, of rhombuses on a girl's. Occasionally the cradle and hood are covered with buckskin, as in the eastern Great Basin. 285 352 171

DRESS AND IMPLEMENTS.

Sinew-sewed deerskin clothes for women are mentioned, but may possibly have had the same recent and eastern source as the small sweat lodge. Their description as consisting of a separate waist and skirt sounds rather unaboriginal. 291 [177]

Rabbits were taken in nets of a 3-inch mesh, 1½ or 2 feet wide, and as much as 300 feet in length. These were hung loosely on stakes or bushes. Sometimes two were set at an angle. When the animals were driven, they became entangled in the sagging net, and had their temples crushed by hunters that sprang out from concealment. All hunts organized on a large scale were under the direction of the chief of the rabbit hunt, *pelew-lewe-tiyeli*, whose position was hereditary. 224 [624]

The bow was sinew backed and had recurved ends. The arrow was foreshafted, the quiver of deerskin had the hair side turned in. This indicates the usual north and central Californian type of weapon. 411 [171]

Piñon nuts, *tagum*, usually ground and boiled, were a commoner food of the Washo than acorns, *malil*, although these could also be gathered in some tracts and were obtained by trade from the west. The mortar was a hole in a bowlder, used without basketry hopper; the pestle usually an unshaped cobble. The metate was called *demge*. The mush-stirring paddle was called *k'a'as;* the looped stick which was used for the same purpose Yokuts-fashion, *beleyu*. 262 [252] [439] 412 [415]

BUILDINGS.

The house was of poles joined in an oval dome, thatched with mats of tule, much as among the adjacent Northern Paiute. In the mountains leaves or bark were used for covering. The winter house was a cone of slabs of bark, about 8 feet high in the middle and 12 feet in length, with a projecting entrance. It must have been very similar to the Maidu *Aŭbo*. 342 [171]

The Plains Indian type of sweat lodge, a pole frame temporarily covered with skins or mats, just large enough to sit in, and heated by steam, was used instead of the earth-covered Californian sweat house, it is said. This form is likely to be a recent one, introduced with the horse, or possibly a reflex of a ghost-dance movement. 343 177 [231] [668]

The dance or assembly house with roof of earth was known to the Washo, who call it *dayalimi;* but whether they built and used it, or had merely seen it in the west, is not clear. 344

9. Fish hook of bone with fiber cord. 227
10. Tule boat and long wood pole. 501
11. Snares. 124
12. Traps (itpakmal¢t), especially the rockfall type for small rodents. [411]
13. Wooden club, for rabbits primarily.
14. Rabbit and fish net (digush) of fiber cordage. [283]
15. Antelope drive fences (mugigush) and corral. [229]
16. Obsidian or cane blade knife (tagil).
17. Broken cobble chopper. 412

E. Food processing implements.
1. Bedrock mortar (lam) and stone pestle (bits¢k), see Plate III.
2. Metate (d¢mg¢) and mano (gamum).
3. Seed storage pits (damyeo) and mounds, particularly for pinenuts, Plate II, B illustrates a pinenut cache. 251 252
4. Roasting pit, Plate II, A shows pinenuts roasting.
5. Digging stick (dishu). 412
6. Hooked (beyugum) pinenut gathering pole (bih¢?). [413]
7. Sticks to lift hot cooking stones (golang) into the cooking basket.
8. Looped (baleo) or paddle (kaas) stirring stick used to remove stones from the cooking basket. 415
9. Skin and animal stomach bags (tash¢p). 412
10. Soaproot brush (itgumbeyut) or comb (itwega). 482
11. Carrying net.

F. Other manufactures.
1. Stone pipe (de¢k) used with a skin tobacco bag (bankush tash¢p). 276
2. Bone and willow whistles. 534
3. Cocoon rattle (diyu angal).
4. Shaman's kit. 756
5. Puberty ceremony staff of elderberry wood (ba du? cuhu?).
6. Ball of skin (mugishua) filled with sagebrush bark used in a football game. 481
7. Bat and rope used in a game.
8. Dice (boko?), counters, and small sticks used in hand games. See Plate V, C. 526 524
9. Top made of a stick and pine pitch.
10. Toy sling.
11. Buckskin calendar string with a knot to be untied each day until specific event begins (balogo). 211

For information on food, water, and medicines see pp. 20-21.

Clothing and Ornamentation

Most of the year the Washo went barefoot and practically nude. A breech- 291
clout for the men and a front apron for the women was universal. Beyond that

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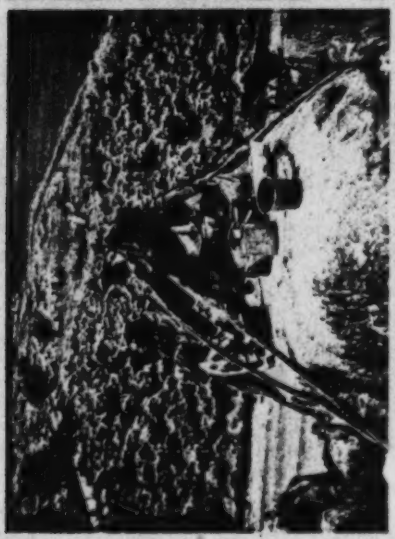
PLATE III

516
252
291
415
412

a. Berdie Holbrook illustrates the use of the bedrock mortar and pestle.



b. b. c. Winnie Pete and her daughter Flossie Bennett processing acorns using a bedrock mortar and stone pestle.

[legend appears on p. 74, cat. 116 -- Au.]

[End Plate III]

p. 303), an elected official. As many as 200 Indians might take part in a rabbit drive. The rabbits were slowly driven into long nets. During the drive, they were shot with bows and arrows or killed with clubs. Those which evaded the drivers were usually trapped in the nets, where waiting Indians killed them by wringing their necks or squeezing their temples. Care had to be used not to break the net and cause bad luck for the hunters (Barrett, 1917, p. 12). Rabbits provided food, and their skins were used to make rabbitskin blankets. Rabbits have remained a rather important food for the Washo, and rabbitskin blankets are still used by a few older Washo.

224 624 [114] [411] [779] [513] [237]

Today, rabbits are hunted individaully or in a kind of drive which consists of a line of men moving through the sagebrush, shooting the flushed rabbits with shotguns. Nets are no longer used. Another modern hunting method which is popular among the younger men is to shoot rabbits from an automobile.

224 178

The principal seeds used as food were acorns and pine nuts. Acorns did not grow in Washo territory. They were gathered in California and carried back in large, twined burden baskets. The acorns were shelled, pounded to flour on permanent bedrock mortars, leached with hot water, and made into soup. Another popular way to prepare acorns was to pour a thick acorn mush into cold water, thus forming jellylike balls about the size of a fist. The preparation of acorn meal by the Washo closely resembles the practices of the adjacent Californian tribes.

262 [222] 252 [121]

Pine nuts were the most important single food of the Washo. They were eaten throughout the winter and stored from year to year. The pine-nut season was preceded by a dance lasting four days. This was the largest social gathering among the Washo. During these four days, they danced, played games, and prayed for a good crop. While dancing, the Washo carried the tools used to gather and prepare pine nuts: the hooked pole, burden baskets, mano and metate, and the paddle for stirring mush. The most prominent feature of the pine-nut dance was the continual round of games and races, accompanied by heavy gambling. After the last night's dancing, the chief made a speech exhorting people to treat children and the aged with kindness and to be good to their wives. Then they bathed in a stream and scattered to their pine-nut plots (Curtis, 1926, p. 95). Pine nuts were ground to flour and made into soup.

262 535 574 [525] [537] [252]

The Washo still make considerable use of pine nuts and acorns. Most of the traditional implements used in their preparation have been retained: mortar, mano and metate, burden baskets, hooked pole, and the various winnowing baskets. Although acorns and pine nuts are widely eaten, they cannot now be considered staple items in the Washo diet, which consists largely of modern American food.

262 178 [177]

Fish were the most important summer food for the Washo. They obtained most of their fish from the streams draining into Lake Tahoe. The importance of fish in the Washo economy is indicated by the variety of fishing techniques: they could be harpooned, taken in conical traps of basketry, or captured by drives into nets or stone dams erected at suitable places in a stream. None of the aboriginal fishing techniques survive today. All fishing is with rod and line and is therefore individualistic as opposed to many of the aboriginal coöperative methods. In fishing, as in hunting, there has been a steady shift from coöperative to individual activity.

226 [262] 226 178

526
527
[525] Women played shinny on a field from 50 to 100 yds. long with circular goals about 7 ft. in dia. drawn at each end. Betting was carried on as in men's football. Each player had a stick with which to propel a braided rope of deer hide toward the goal. The game began with the braided piece of hide thrown between the teams in the middle of the field. The women tried to knock the rope into their goals with the sticks. The rope could not be stepped on or picked up with the hand. Four to seven women played on a side. One point won the game.

527
535
[412] The dancing took place in the evenings. Both men and women danced
[415] and sang, carrying the tools they used to gather and prepare the pinenuts:
[252] the burden baskets, hooked poles for drawing the cones closer, straight poles for knocking down the cones, manos and metates for grinding the nuts to flour, and the paddles for stirring the mush. The dance step differed from the step used in the girl's puberty dance. Holbrook describes it as crossing the right foot over the left and then sort of a hop. People danced clockwise in a circle. During the dancing, the leader moved about talking and praying for pinenuts and all other Indian foods. The leader told people to be good, to treat children and old people with kindness, and to be good to their wives (Curtis, 1926,
[782] 95; Lowie, 1939, 303). On the fourth night, women laid out pinenuts and all other food and prayed over it. After the dancing on the fourth night, the peo-
[515] ple bathed and scattered to their pinenut plots to harvest the crop. When a
[222] family had piled up the first batch of the new crop for cooking, a woman threw some small stones over the pile of cooking pinenuts and prayed that the crop
[782] be good and not make people sick.

527 Our statement that the pinenut dance was still being observed by the
178 modern Washo in the 1950's refers to an attempt to give the dance in the fall of 1952. Apparently the dance had not been given for a number of years prior to this and had all but disappeared. The attempted revival was described by the Washo as very disappointing. It was held in Dresslerville rather than in Double Springs Flat. The man who tried to function as the leader was old, almost blind, and apparently lacked the necessary personal characteristics to fill the office; he also got drunk during the evening, as did several others.
[535] The older people danced the traditional dance, but the younger ones had some records and a record player and had a modern social dance inside one of the houses.

[222] People still go to the hills in family units to gather pinenuts; although
[262] pinenuts are no longer a staple, they remain an important food for many families. The attempted revival indicates an interest in the pinenut ceremony, but no one seems able or willing to arrange the dance. Its revival in 1952 will probably be one of the last attempts at holding an annual pinenut dance.

Washo NT20
Achomawi N55

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ts	Kl	KE	Ku	To	Tb	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
Insect Food														
*337. Caterpillars (piegó) eaten	+	-	-	+	+	+	+	+	+	+	-	-	+	+
*338. Larvae in lake (kutsavi) eaten	-	-	-	-	+	+	+	+	+	-	-	-	-	-
339. Ants eaten	-	-	+	+	+	-	-	-	+	+	+	+	+	-
340. As food	-	-	+	-	-	-	-	-	+	+	+	+	+	-
341. As tonic	-	+	-	+	+	-	-	-	+	-	-	-	-	-
342. Ant "eggs" (larvae or chrysalids) eaten	+	+	+	+	+	+	+	-	+	+	+	+	+	+
343. Bee "eggs" (mota) eaten	-	-	+	+	+	+	+	+	+	+	+	+	+	+
344. Cicada (locust) (kúa) eaten	+	+	+	+	-	-	+	+	+	+	+	-	-	-
345. Gathered in baskets	+	+	+	+	-	-	+	+	+	+	+	-	-	-
346. Roasted in coals	+	+	+	+	-	-	+	+	+	+	+	-	-	-
347. Ground on metate	+	+	+	+	-	-	+	+	+	+	+	-	-	-
*348. Cricket (miju or niju) eaten	+	+	+	+	+	+	+	-	+	+	+	+	+	+
351a. Picked up in early morning	+	+	+	+	+	+	+	-	+	+	+	+	+	+
352. Grasshopper (watata'a) eaten	-	-	-	-	-	-	-	+	-	-	-	-	-	-
353. Caught by hand in early morning	-	-	-	-	-	-	-	+	-	-	-	-	-	-
354. Gathered in baskets	-	-	-	-	-	-	-	+	-	-	-	-	-	-
356. Roasted in pit	-	-	-	-		-	-	+	-	-	-	-	-	-
357. Ground on metate	-	-	-	-	-	-	-	+	-	-	-	-	-	-
358. Stored, buckskin bags	-	-	-	-	-	-	-	+	-	-	-	-	-	-
Animal-Food Taboos, etc.														
360. Raw liver eaten	-	-	-	-	-	-	-	+	+	-	+	+	+	+
361. Fetus taboo	-	+	-	-	-	+	-	+	+	+	-	+	+	-
362. Deer heart taboo	-	-	-	+	-	+	+	-	+	-	+	+	+	+
363. To young	-	-	-	+	-	+	+	-	+	-	+	+	+	+
364. Liver taboo to young	-	-	-	-	-	-	-	-	-	+	-	+	-	+
365. Deer lung taboo to young	-	-	+	+	-	-	-	-	-	-	+	+	+	+
366. Lung eaten for strength	-	-	-	-	-	-	-	+	+	+	-	-	-	-
367. Bird eggs taboo to young	-	-	-	-	-	-	-	+	-	-	-	-	-	-
368. Scavenger eggs taboo	-	-	+	-	+	+	+	+	+	+	+	+	-	-
369. First kill taboo, if shot	+	+	+	+	+	-	+	+	+	-	+	-	+	+
369a. If trapped	-	-	+	+	+	-	+	+	+	-	-	-	+	-
370. To youth	+	+	+	+	+	-	+	+	+	-	-	-	+	+
371. To mother	+	+	+	+	+	-	+	+	+	-	-	-	+	+
372. To father	+	+	+	+	+	-	+	+	+	-	-	-	+	+
373. Mother washes boy before taboo lifted	-	-	-	-	-	-	-	+	-	+	+	-	+	-
374. After ceremony youth eats special part	+	+	+	+	+	-	-	+	+	+	+	-	+	+
375. First kill after childbirth taboo	-	+	+	+	+	+	+	+	-	-	+	-	+	+
376. To father	-	+	+	+	+	+	-	+	-	-	+	-	+	+
377. To mother	-	+	+	+	+	+	-	+	-	+	+	-	+	+
378. Hunter distributes game	+	+	+	+	+	+	+	+	-	+	+	-	+	+
379. To all village	+	-	-	-	-	-	-	-	-	-	-	-	-	+
379a. To anyone	+	-	+	+	+	+	+	+	-	+	+	-	+	+
380. To relatives	+	+	+	+	+	+	+	+	-	+	+	-	+	+
381. To mother-in-law	+	+	+	+	+	+	+	+	-	+	+	-	+	+
382. Hunter keeps all or any part	-	-	-	-	-	-	-	-	+	+	-	+	-	-
Miscellaneous Concepts														
*388. Intercourse avoided during hunting	-	-	-	-	-	-	-	-	-	+	+	+	+	-
389. 5 nights' continence	-	+	-	-	-	-	-	-	-	-	-	-	-	-
389a. 1 night's continence	-	-	-	-	-	-	+	-	-	-	-	-	-	-
*391. Smoking before hunt to aid luck	-	+	+	-	-	+	+	+	-	+	+	+	+	+
392. Smoking during hunt without special effect	-	+	+	-	+	-	+	+	+	+	+	+	+	+
393. Bathing before hunt: cold bath	+	+	+	-	-	+	+	+	+	+	+	+	+	+
394. Sweat bath	+	+	-	-	-	-	+	-	+	+	+	-	+	+
395. Talking during bath	+	-	-	-	-	-	+	-	+	+	+	+	+	+
396. Disposal of deer bones regulated	-	-	-	-	-	-	+	+	-	-	-	-	-	-
397. Kept from dogs	-	-	-	-	-	-	+	+	-	-	-	-	-	-

NWA 262 136 [278]

W [252 251]

NWA 267

NWA 224 [784]

NWA [783]

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Washo NT20
Achomawi NS5

N W A

ANTHROPOLOGICAL RECORDS

	Ts	Kl	Kl	Kl	To	To	Po	Sh	At	Sa	Tg	Wa	Kl	Al
782 398. Game believed immortal	-	+	+	+	-	-	+	•	-	+	-	-	-	-
399. Game increase controlled by ceremony	-	+	-	-	•	+	-	-	-	-	+	+	-	-
796 401. Offering of game kill	-	-	-	-	+	+	-	+	-	•	•	•	•	•
402. To "nature"	-	-	-	-	+	+	-	-	-	+	+	+	-	+
403. To spirit	-	-	-	-	-	-	-	-	-	+	-	-	-	+
404. With prayer	-	-	-	-	+	+	-	-	-	+	+	+	-	+
405. Piece of gall	-	-	-	-	-	-	•	-	-	+	-	-	-	-
406. Thrown in brush	-	-	-	-	-	-	-	+	-	-	-	-	-	-
409. Tip of deer tail hidden under rock for luck	-	-	-	-	-	+	+	-	+	+	-	+	-	-
Gathering														
N W A • 410. Acorns (wia)	+	+	+	-	-	+	+	+	-	-	-	-	-	+
222 411. Leaching in sage-lined pit	-	-	-	-	-	-	-	+	-	-	-	-	-	-
411a. In sand pit	+	+	+	-	-	+	+	-	-	-	-	-	-	+
252 • 413. Grinding in mortar (puruma)	+	•	+	-	-	+	+	+	-	-	-	-	-	+
251 414. Boiled mush	+	+	+	-	-	+	+	+	-	-	-	-	-	+
Miscellaneous Plants														
• 433. "Grass" seeds	+	+	+	+	+	+	+	+	+	+	+	+	+	+
• 434. Cactus fruit eaten (mavu or mitsé)	-	-	-	-	-	-	-	-	-	-	-	-	-	-
435. "Stems" eaten	-	+	-	+	+	+	+	+	-	-	+	-	-	-
436. Needles burnt off	-	+	-	+	+	+	+	+	-	-	+	-	-	-
437. Needles brushed off	-	-	-	-	-	-	-	-	-	-	+	-	-	-
438. Roasted in ashes	-	+	-	+	+	+	+	+	-	-	+	-	-	-
439. Roots	+	+	+	+	+	+	+	+	+	+	+	+	+	+
440. Berries	+	+	+	+	+	+	+	+	+	+	+	+	+	+
443. Piñon Nuts (tava)	+	+	+	+	+	+	+	+	-	+	-	•	+	•
N W A • 443a. Hooked pole (tsaam) for piñon nuts	+	+	+	+	+	+	+	+	-	+	-	-	-	-
• 445. End fire bent	-	-	+	-	-	-	-	-	-	-	-	-	-	-
• 446. End separate piece	+	+	+	+	+	+	+	+	-	+	-	-	-	-
[462] 447. Climb tree to gather	+	+	+	+	+	+	+	+	-	+	-	-	+	+
448. Men	+	+	+	+	+	+	+	+	-	+	-	-	+	-
449. Women	+	+	+	+	+	+	+	+	-	-	-	-	+	+
450. Climbing stick used	+	+	+	+	+	-	+	+	-	+	-	-	+	+
• 451. Storage: green, in stone-lined, circular pit	+	+	-	-	-	-	-	+	-	-	-	-	-	-
451a. Piled on ground, covered	.	.	.	.	+	+	+	+	-	+	-	-	-	-
452. Whole cones in cache	+	+	-	+	+	+	+	+	-	+	-	-	-	-
453. Cooked seeds stored	-	-	+	-	-	-	+	-	-	-	-	-	-	-
• 453a. Cones opened by roasting in earth oven	+	+	+	+	+	+	+	+	-	+	-	-	+	+
454. By burning	+	+	-	-	+	+	+	+	-	+	-	-	+	+
454a. By exposing to sun	+	+	+	+	+	+	+	+	-	+	-	-	-	+
455. Nuts struck from ripe cone	+	+	+	+	+	+	+	+	-	+	-	-	+	-
456. Cache for nuts removed from cone	+	+	+	+	+	-	+	+	-	+	-	-	+	-
457. Unlined pit	+	-	-	+	+	-	-	-	-	-	-	-	+	-
• 458. Grass lined	+	-	+	-	-	-	+	+	-	+	-	-	+	-
459. Lined with pine-leaf soil	+	+	+	+	-	-	+	+	-	+	-	-	-	-
460. Brush-and-stone covered	+	+	+	+	+	-	+	+	-	+	-	-	+	-
461. Juniper-bark lined	+	-	+	+	-	-	+	+	-	+	-	-	+	-
• 462. Nuts ground on metate (mata)	+	+	+	+	+	+	+	+	-	+	-	-	+	+
462a. In mortar	-	+	+	+	+	+	+	-	-	-	-	-	+	-
N W A • 463. Parching	+	+	+	-	+	+	+	+	-	+	-	-	+	+
• 464. In "fan" (twined basket)	+	+	+	+	+	+	+	+	-	+	-	-	+	+
• 466. Conical burden basket for gathering	+	+	+	+	+	+	+	+	-	+	-	-	+	+
[423 • 467. Family owned plots	+	+	+	+	+	+	+	+	-	+	-	-	-	-
467a. Band owned plots	+	+	+	+	+	+	+	+	-	+	-	-	+	+
262] • 467b. Families wintered on piñon-nut range	.	.	+	+	+	+	+	+	-	+	-	-	+	-
• 468. Nuts eaten as flour, raw	+	+	+	+	+	+	+	+	-	+	-	-	+	+
• 469. Nuts eaten as mush	-	+	+	+	+	+	+	+	-	+	-	-	+	+
• 470. Nuts eaten chilled as mush	+	+	+	+	+	+	+	+	-	+	-	-	+	+

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Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ts	K1	K2	Ku	To	To	Pa	Wa	At	Sa	Tg	Wd	Ki	AZ	
Miscellaneous Plant Foods															N W A
*471. "Cane" or reed sugar (pihavi)	-	+	+	+	+	-	-	-	-	-	+	-	+	-	262
471a. Obtained from neighboring area	+	-	-	-	-	+	+	-	+	+	-	-	+	-	222
472. Boiled	-	-	-	-	-	-	-	-	-	-	+	-	-	-	251
473. Dried and beaten	+	+	+	+	+	-	+	-	-	-	-	-	+	-	252
475. Willow-sap sugar	-	-	-	+	-	+	-	+	+	+	+	-	+	+	
476. White pine pitch as sugar	-	+	+	-	-	+	+	+	-	-	+	+	-	+	
477. Piñon pitch as sugar	+	+	+	+	+	+	+	+	-	+	-	-	-	+	N W A
478. Chewing gum	+	+	+	+	+	+	+	-	+	+	+	+	+	+	
479. From plant root	+	+	+	+	+	+	+	-	+	+	+	+	+	-	
480. Rabbit-brush root	+	+	+	-	+	+	+	-	+	+	+	+	+	-	
481. Rabbit-brush bark	+	-	+	-	-	+	+	-	+	+	-	-	-	-	[261]
482. Pitch	-	-	-	+	+	+	+	-	-	-	+	+	+	+	
482a. Berries dried	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
482b. Roots dried and stored	+	+	+	+	+	+	-	-	+	+	+	+	+	+	
Other Plants and Seeds Used															N W A
*483. Yellow cress (atsa)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
*483a. Sunflower (aköpö)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	137
*483b. Sunflower (pacö)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	222
483c. Sunflower (akö)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	222
483d. Sunflower (kusiake)	+	+	+	+	.	.	.	+	+	+	+	+	+	+	262
483e. Sunflower (kusipacö)	+	.	.	.	.	.	.	.	+	.	.	.	+	.	
483f. Pickleweed (kuhava)	.	.	.	.	.	.	.	+	+	.	.	+	.	.	
483g. Sego lily or painted cup (taparogi)	+	+	+	.	.	.	.	.	+	.	+	.	+	.	
483h. Sego lily or painted cup (sanakö)	.	+	+	.	.	.	+	.	+	.	.	+	+	.	
483i. Saltbrush (sÜnÜ)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
*483j. Rabbit brush (tavisigup)	.	+	.	.	.	.	+	.	+	-	+	+	+	.	
*483k. Rabbit brush (sigup)	+	+	+	+	+	+	+	+	+	+	+	+	+	.	
*483l. Rabbit brush (mogodökupi)	.	+	+	.	.	.	+	.	-	+	.	.	+	.	
483m. [illegible] (milkweed) (wihowi)	+	+	+	+	+	+	+	+	+	+	+	+	+	.	N W A
483n. [illegible] grass (wai)	+	+	+	+	+	+	+	+	+	+	+	-	+	.	
483o. Blazing-star (kuha)	+	+	+	+	+	+	+	+	+	+	+	+	+	.	
483p. Wild tobacco (puivamo)	+	+	+	+	+	+	+	+	+	+	+	+	+	.	[276]
483q. Sorrel (atsa) pawia	.	+	+	+	.	+	+	.	-	+	+	+	.	.	
483r. Bulrush or tule (siavö)	+	+	+	+	+	+	+	.	+	+	+	+	+	.	
483s. Cattail (toe)	+	-	-	+	+	+	-	-	+	+	+	+	+	.	
483t. Spike rush (pamusivö)	.	+	+	.	+	.	.	.	+	+	+	+	+	.	
483u. Bulrush or tule (avi)	+	+	+	+	+	+	-	+	+	+	.	-	.	.	
483v. Sagebrush (samava)	.	.	.	.	+	+	+	.	+	+	+	+	+	.	
483w. Saltbrush (unaka)	.	.	.	.	+	+	+	.	.	.	.	.	.	.	
483x. masai	.	.	.	.	.	.	+	.	.	.	.	.	.	.	
483y. ommaigi	.	.	.	.	.	.	+	.	.	.	.	+	.	.	
483z. hiwovi	.	.	+	+	+	.	+	.	.	.	.	.	.	.	
484. Jointfir (tsuhupi)	.	.	.	.	+	+	+	.	+	+	.	.	.	.	
484a. saiagava	.	.	.	.	.	.	+	.	-	.	.	.	.	.	
484b. Indian balsam (tosa)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
484c. wata	+	+	+	+	.	.	.	.	.	.	+	+	+	.	
484d. wada	+	+	+	+	+	+	+	-	-	+	+	+	+	.	
484e. yapö	+	.	+	+	+	+	+	+	+	+	+	+	+	.	
484f. tsupugi	+	+	+	.	.	.	.	.	.	.	.	-	-	.	
484g. tüvsa	+	+	+	.	.	.	+	.	+	.	.	+	.	.	
484h. tövusi	+	+	+	+	+	+	+	+	-	.	.	-	-	.	
484i. Indian potatoes (ommaö?) (suga or hüga)	+	+	+	+	+	+	+	+	+	+	+	+	+	.	
484j. Indian potatoes (apatsö)	.	.	.	.	.	+	.	.	.	+	.	+	.	.	
Gathering Implements															N W A
*485. Digging stick (pörö)	+	+	+	+	+	+	+	+	+	+	+	+	+	.	
486. Point one end	+	+	+	+	+	+	+	+	+	+	+	+	+	+	222

Washo NT20
Achomawi NS5

ANTHROPOLOGICAL RECORDS

	Ta	Kl	Kd	Ki	To	Ts	Pa	Wa	At	Sa	Ty	Wi	Ki	AN
NWA 222														
487. Spatulate end	-	-	-	-	-	+	-	-	-	-	+	-	-	-
488a. Point both ends	+	-	-	-	-	+	-	-	-	-	-	-	-	-
489. Of mt. mahogany (tupi)	+	+	+	-	+	+	+	+	+	+	+	+	+	+
490. Of serviceberry (tuavoi)	-	-	+	-	-	-	-	-	+	-	+	+	+	-
491. Of greasewood (tonovi)	-	-	+	-	+	-	+	-	+	+	+	-	-	-
492. Conical seed basket (tümayumo)	+	+	+	+	+	+	+	+	+	-	+	+	+	+
493. Basketry seed beater (tsiih)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
495. Stiff edged	+	+	+	+	+	+	+	+	+	+	+	+	+	+
499. Seed knife ("sickle")	+	+	+	+	+	+	+	+	+	+	+	-	-	-
500. Wooden	-	-	-	-	-	-	+	-	-	-	-	-	-	-
501. Shin bone	-	-	-	-	-	+	-	+	-	-	-	-	-	-
501a. Stone	+	+	+	+	+	-	-	-	+	+	-	+	-	-
Agriculture														
Wild Seeds														
NWA 241														
506. Wild seeds irrigated	-	-	-	-	-	-	-	-	-	-	-	-	-	-
509. Burning for tobacco	+	+	+	+	+	-	+	+	+	+	-	+	+	+
510. Burning for wild seeds	-	+	+	+	-	-	-	-	+	+	-	-	+	+
Seed Storage														
NWA 251														
521. Storage in pit	+	+	+	+	+	+	+	+	+	+	+	+	+	+
522. Bark or grass lined	+	+	+	+	+	+	-	+	+	+	+	+	+	+
523. Storage in basket	-	-	+	-	-	-	+	+	-	-	-	+	-	+
525. Storage in bark bag (kwisi)	-	-	+	+	+	+	-	-	+	-	+	+	+	+
526. Storage in buckskin bag	-	+	+	+	+	+	-	+	-	-	+	+	+	+
527. Storage in cave	-	-	+	-	-	-	-	-	-	-	-	+	-	-
528. Storage in rock cranny	-	-	+	-	-	-	-	-	-	-	-	+	-	-
Food Preparation														
NWA 317														
529. Salt from: playa	+	+	+	-	+	+	+	+	-	-	-	-	-	-
530. Mineral from rocks	-	+	+	-	-	-	-	-	-	-	-	-	-	-
530a. Trade from south	+	+	+	-	-	-	-	-	-	-	-	-	-	-
NWA 251 252														
532. Small mammals roasted, eaten whole	+	+	+	+	+	+	+	+	+	+	+	+	+	+
533. Roasted, entrails removed	-	+	+	+	+	+	+	+	+	+	+	+	+	+
534. Roasted, entrails boiled, eaten	-	+	-	+	+	-	-	-	-	-	-	-	+	+
535. Meat: dried on coals	-	-	-	+	-	-	-	+	-	-	+	+	-	-
536. Dried on frame in sun	+	+	+	+	+	+	+	+	+	+	+	+	+	+
537. Dried in trees	+	+	+	+	+	+	+	+	+	+	+	+	+	+
538. Smoked	-	-	-	-	-	-	-	-	-	-	-	-	-	-
539. In house	-	-	-	-	-	-	-	-	-	-	-	-	-	-
540. Pulverized	-	+	+	-	-	+	+	-	+	+	+	+	-	-
541. Mixed with seeds	+	+	+	-	-	-	+	-	+	+	-	-	-	-
542. Mixed with berries	-	+	-	-	-	-	-	-	-	+	-	-	-	-
543. Mixed with fat	-	+	-	-	-	+	-	+	-	+	+	+	-	-
544. Stored in sage bags	+	+	-	-	-	-	-	-	-	-	-	-	-	-
545. Tripe eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
546. Blood cooked in pouch, gut	+	-	+	+	+	-	+	+	+	+	+	+	+	+
547. Fish	+	+	+	+	+	+	+	+	+	+	+	+	+	+
548. Dried in shade, not sun	+	+	+	+	+	+	+	+	+	+	+	+	+	+
550. Smoked in sweat house	-	-	-	-	-	-	-	-	-	-	-	-	-	-
551a. Spawn (eggs) dried with seed	-	+	+	+	+	+	+	+	-	+	+	+	+	-
552. Pulverized	-	+	-	-	-	-	-	-	+	-	+	+	-	-
553. Bone: cooked bone ground	-	+	+	-	-	-	-	-	+	-	-	-	-	-
553a. Only fish bones ground	-	+	-	-	-	-	+	-	-	-	-	-	-	-
554. Ground bone cooked	-	-	-	-	-	+	+	-	-	-	-	+	+	-
555. Vertebrae ground	-	-	-	-	-	+	+	-	+	-	+	+	+	-
556. Joints ground	-	-	-	-	-	-	+	-	+	+	+	+	+	-
557. Entire bones: marrow extracted	+	+	+	+	+	+	+	-	+	+	+	+	+	+

4: Stewart E-5 (1936) 1941 NR13 Northern Paiute NR13

Washo NT20

Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ts	Kl	K2	Kh	To	To	Pa	Wa	At	Sa	Tg	Wd	Kl	AE
558. Feet dried	+	–	+	–	–	–	•	–	•	•	–	+	+	+
559. Feet ground	+	–	–	–	–	–	–	–	–	–	–	–	–	–
559a. Feet boiled	+	+	+	+	+	+	+	+	+	+	–	+	+	+
560. Earth oven	+	+	–	+	+	+	–	+	–	+	+	–	+	+
561. Hole with hot rocks, earth cover	–	–	–	–	–	–	–	–	•	+	–	+	–	+
*562. Boiling: with stones in thorax	+	+	+	–	+	+	+	+	+	–	+	+	+	–
563. In basket	+	+	–	+	+	+	+	+	+	+	+	+	+	+
565. One bent stick to pick up stones	–	–	–	–	–	–	+	–	–	–	–	–	–	–
566. Pair forked sticks	–	–	–	–	–	–	–	–	–	–	+	–	–	–
567. Pair straight sticks	+	+	+	+	+	+	+	+	+	+	–	+	+	+
*568. Boiling in pot	–	–	–	–	–	–	–	–	–	–	–	–	–	–
569. Broiling	+	+	+	+	+	+	+	+	+	+	+	+	+	+
570. On forked stick	+	+	+	+	+	+	+	+	+	+	+	+	+	–
571. On coals	+	+	+	+	+	+	+	+	+	+	+	+	+	+
572. Parching	+	+	+	+	+	+	+	+	+	+	+	+	+	+
573. In basket	+	+	+	+	+	+	+	+	+	+	+	+	+	+
575. Seed meal	+	+	+	+	+	+	+	+	+	+	+	+	+	+
576. Husk burned from seed	+	+	•	+	+	+	+	+	+	+	+	+	+	+
577. Cannibalism	–	–	+	•	–	–	–	–	•	–	–	–	+	–

*HOUSES

Dwellings

Windbreak

	Ts	Kl	K2	Kh	To	To	Pa	Wa	At	Sa	Tg	Wd	Kl	AE
578. Brush	+	+	+	+	+	+	+	–	+	+	+	+	–	–
579. Withe fence of brush	+	+	+	+	+	+	+	–	–	+	+	+	–	–
580. For temporary camp	+	+	+	+	+	+	+	•	+	+	+	+	–	–
581. For summer camp	+	+	+	+	+	+	+	–	+	+	+	+	–	–

Sun Shade

	Ts	Kl	K2	Kh	To	To	Pa	Wa	At	Sa	Tg	Wd	Kl	AE
*582. Brush or tree only	–	–	–	–	–	–	–	+	•	+	+	+	+	+
*583. Posts supporting roof	+	+	+	+	+	+	+	+	–	–	–	–	•	–
584. Posts: 6-8	–	+	+	+	–	–	–	–	–	–	–	–	–	–
584a. Any number	+	–	–	–	+	+	+	+	–	–	–	–	–	–
585. Horizontal brush roof	+	+	+	+	+	+	+	+	–	–	–	–	–	–
586. Side walls: 1	–	–	+	+	–	–	+	–	–	–	–	–	–	–
586a. More than 1	+	+	–	–	–	–	–	–	–	–	–	–	–	–
*587. Domed Wickiup	+	+	+	+	+	+	+	–	+	+	+	+	–	+
588. For summer use	–	–	–	–	–	–	+	–	–	+	+	+	•	+
589. For winter use	+	•	+	+	+	+	+	–	•	+	+	+	•	+
590. Dome of arched willows	+	+	+	–	+	–	+	–	+	+	+	+	–	+
591. "Cone" of bent willows	–	–	–	+	–	+	+	–	+	+	–	+	–	+
592. Circular ground plan	+	+	+	+	+	+	+	–	+	+	+	+	–	+
594. Height (feet): 6-8	+	–	–	–	–	–	–	–	–	+	+	+	–	–
594a. 8-10	–	+	+	+	–	+	+	–	+	–	–	–	–	+
595. Diameter (feet): 8-14	+	+	+	–	+	–	–	–	–	+	+	+	–	+
595a. 14-20	–	–	–	+	+	+	+	–	+	–	–	–	–	–
597. Covering	+	+	+	+	+	+	+	–	+	+	+	+	–	+
598. Layers of grass (malave)	+	+	+	+	–	–	+	–	+	+	+	+	–	+
599. Tule or brush	+	+	+	•	+	+	+	–	+	•	+	+	–	+
600. Mat	–	–	–	•	•	•	•	–	+	•	•	+	–	+
602. Earth, 1 or 2 feet up wall	–	+	+	+	+	–	+	–	–	–	–	+	–	+
603. Pole-thatch binders	–	+	+	+	+	+	+	–	+	+	+	+	–	+
605. Doorway: 1	+	+	+	+	+	+	+	–	+	+	+	•	–	+
606. On E side of house	+	+	+	+	+	+	+	–	–	+	+	+	–	+
606a. Opposite wind	–	–	–	–	–	–	–	–	+	–	–	–	–	–
607. Flush with wall	+	+	+	+	+	+	+	–	+	+	+	+	–	+
607a. Entrance passage	+	+	+	–	•	+	+	–	+	–	–	–	–	–

N W A 251 252

N 266

N W 342

[p.377]

ANTHROPOLOGICAL RECORDS

	Ts	Kl	Kp	Hb	To	Ts	Pa	Wa	At	Sa	Tg	Wt	Kl	Ak
830. Grinding on 1 side	+	+	+	+	+	+	+	+	+	+	+	+	+	+
830a. Both sides	+	+	+	+	+	+	+	+	+	+	+	+	+	+
831. Use: for seeds	+	+	+	+	+	+	+	+	+	+	+	+	+	+
832. For meat	-	+	-	-	-	-	+	-	-	+	-	-	-	-
833. For bone	-	+	+	+	-	-	+	-	-	-	-	+	-	-
834. For paint	-	+	+	+	-	+	-	-	-	+	+	+	-	-
835. Cleaning: with fingers	+	+	-	-	-	-	-	-	-	-	-	+	-	-
836. With porcupine tail	-	-	-	-	-	-	-	-	+	-	-	-	-	-
837. With sage-bark brush	-	+	-	-	-	-	-	-	+	+	+	-	-	-
842. With grass-roots brush	-	-	-	-	-	+	+	+	-	+	+	-	+	+
841. Scraping with stick	-	+	-	-	-	-	-	-	-	-	-	-	-	-
835a. Did not clean metate	-	-	+	+	+	-	-	-	-	-	-	-	+	-
843. Oval-shaped muller	+	+	+	+	+	+	+	+	+	+	+	+	+	+
844. Back-and-forth motion	+	+	+	+	+	+	+	+	+	+	+	+	+	+
845. Rotary motion	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Mush Stirrer														
847. Looped stick (patu)	+	+	+	+	+	+	+	+	-	+	+	+	-	-
848. Paddle (ogo)	-	-	-	-	-	-	+	+	+	+	-	+	+	+
Spoons, Dippers, Etc.														
852. Mt.-sheep-horn dipper or spoon	-	-	-	-	-	-	-	-	-	-	+	+	-	-
855. Basket dipper or spoon with handle (tsoko or taika)	+	+	+	+	-	+	+	-	+	+	+	+	-	-
856. Basket dipper or spoon without handle	-	-	-	-	+	-	-	+	+	+	+	+	-	+
858. Jackrabbit-scapula spoon	-	+	-	-	-	-	-	-	+	+	+	+	+	+
859. Wildcat-scapula spoon	-	-	-	-	-	-	-	-	-	-	+	+	+	+
860. Wooden spatula for eating	-	+	-	-	-	-	-	-	-	+	+	+	+	+
863. Twined willow cup (taida)	+	+	+	+	+	+	+	-	+	+	+	+	+	+
863a. Coiled willow cup	-	+	+	+	+	-	+	+	+	+	+	+	-	-
864. Stone bowl	-	-	-	-	-	-	-	-	-	-	+	-	-	-
866. Pottery bowl	-	-	-	-	-	-	-	-	-	-	-	-	-	-
867. Water container: animal-stomach bag	+	+	-	+	-	-	+	+	-	+	+	+	+	+
868. Biconical basket (ose; cf. 1096)	+	+	+	+	+	+	+	+	+	+	+	+	+	-
Knives (wihi)														
870. Unhafted flint blade	+	+	+	+	+	+	+	+	+	+	+	+	+	+
871. Wrapped in buckskin	-	-	-	+	-	+	+	-	-	-	+	+	+	+
872. Flint blade hafted in wood	-	+	-	-	-	-	-	-	-	+	+	+	+	+
872a. Sinew wrapped	-	+	-	-	-	+	-	-	-	+	+	+	+	+
873. Horn handle	-	-	-	-	-	-	-	-	-	+	+	+	-	+
874. Bone knife	-	+	-	-	-	-	-	-	-	-	+	+	-	-
875. Broken cobble for cutting	+	+	+	+	+	-	+	+	+	+	+	+	+	+
Scrapers (ghmanam)														
876. Stone, broken cobble	-	-	-	+	-	-	-	-	-	-	+	+	+	+
877. Horn	-	-	-	-	-	-	-	-	+	-	-	+	-	-
878. Bone	+	+	+	+	+	+	+	+	+	+	+	+	+	+
879. Rib, various	-	-	-	+	+	+	-	+	-	-	+	+	+	+
880. Horse rib	+	+	+	+	+	+	-	-	-	+	+	+	+	-
881. Shin, deer	+	+	+	-	-	+	+	+	+	+	+	+	+	+
882. Femur, end notched	-	-	-	-	-	-	+	-	-	-	-	-	-	-
883a. Scapula	-	-	-	+	-	-	+	-	-	-	-	-	-	-
Awls (witu)														
884. Horn	-	+	+	-	+	+	+	+	+	+	+	+	-	+
885. Artiodactyl bone: humerus	-	-	+	+	-	-	-	-	-	-	-	-	-	+

N W A 412 [252]
N W A [356]
N W A [252]
N W A [415]

[p. 382]

N 317 to Alkali Lake near Topaz, California, to get salt. They did not claim this lake, but obtained salt there without payment. No one seems to have owned the lake, although it might have been Washo, MW said. Pa: Salt obtained at Rhodes Salt Marsh south of Mina (Steward, 325). DW said Osavidökadö ("salt eaters") have been considered a separate band only since the building of the railroad through that country; before the railroad the country was used only as a place to get salt. At: Free salt not known before white people. Salt-brush, Atriplex, and sünü seeds were salty and that is all they used.

530. Sa: + (SL).

533, 534. Owens Valley: + (Steward, 255).

538. Owens Valley: - (Steward, 255).

539. Tg, Wd: "To dry meat faster a sort of sweat house was built and a fire was made inside" (DS). This was primarily only to dry faster; the smoking was incidental.

W ●[252] 540. Wa: + (Smith, notes).

542, 543. Owens Valley: - (Steward, 255).

546. To: - (LP). Wd: - (SC).

558. Sa, Pa, At: Feet dried with cords and skin were used in case of famine.

561. At: Earth oven used only for crickets.

562. Cooking in the thorax filled with water which was brought to a boil by means of hot stones is described by Kelly, 92.

568. Owens Valley: + (Steward, 255).

N 266 577. K2: Once during a hard winter a Kuyuidökadö killed his daughter-in-law and ate her. The rest of the tribe disapproved and chased him away. Kü: "Not so many years ago, just before the white people came, a family lived high in the mountains during a hard winter. The mother couldn't get enough food, so one day the eldest son killed her, cooked her, and offered some of the meat to his younger brother. The younger one refused and the elder brother threatened to eat him next. The boy escaped, ran to Lovelock (saituka tuwiwarai), told his story. The Indians tried to kill the elder brother but he hid, then ran away" (GN). At: "In hard winters when food was gone those Indians who appeared weak, like they would die, were killed and eaten by the stronger ones" (PS).

HOUSES

N 342 Speaking of a Walker Lake lodge pictured in Mooney, Lowie (p. 221) says, "while round in ground plan was not very regular in shape, being neither distinctly conical nor beehive-like." Informants were unable to give accurate descriptions of houses. When I showed them pictures of dome-shaped houses of the Pomo tule type, informants said that type had been used formerly, but upon seeing plate 3,c, Steward, a conical house, most of them said that type was also used. It is impossible to ascertain if house

[p. 429 (N)]